

# Brooklyn Jewish Center Review



THE ARK GATE AT THE CENTER SYNAGOGUE AND THE ARK CURTAIN, BOTH PRIZE WORKS FROM ISRAEL EXHIBITED AT THE WORLD'S FAIR AND MADE BY EMINENT CRAFTSMEN. ON THE GATE WORDS OF SILVER READ:

"THERE SHALL BE PEACE IN THE LAND..."



**A NEW REFUGEE CENTER  
MEDICINE IN ISRAEL  
THE DOWRY  
NEW BOOKS REVIEWED  
ISRAEL'S ELECTIONS**

An Editorial

By LOIS HACKET

By DR. BENJAMIN KOVEN

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By WILLIAM I. SIEGEL



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# Brooklyn Jewish Center Review

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## ISRAEL'S ELECTIONS

THE recent Israeli elections have posed more problems than they have solved. The intriguing speculations concerning their meaning and effect arise from the various factors of the five-seat loss in the Knesseth of Ben-Gurion's Mapai party from its former strength of forty-seven members and the election of seventeen representatives of the new Liberal merger of the Progressives and General Zionists. Added to this is the fact that the Herut party also won seventeen seats, thus preserving its ability to bargain with Ben-Gurion—its chief target of criticism—for representation in the cabinet which he must form through a coalition of all parties (since Mapai has no clear majority of its own in the one hundred and twenty-member Knesseth).

The elections, held in the midst of the four-year term of the previously elected Knesseth, were necessitated by Ben-Gurion's resignation because of his dissatisfaction with the failure of the government to have settled the Lavon affair in accordance with his wishes. (During Lavon's connection with the Defense Ministry there occurred a security crisis, the details of which have never been made public because of defense reasons. It is generally surmised that it was concerned with espionage activities in Egypt. Lavon himself was finally forced by Ben-Gurion not only out of the Ministry, but also from his position of great influence as the Secretary of the Histadrut. Ben-Gurion has been under severe criticism for what many Israelis consider his ruthless treatment of Lavon). In the interim Ben-Gurion has headed a caretaker government.

Does Mapai's statistical loss of 11% in parliamentary strength foreshadow a continuing diminution of its political strength or is this election only a

passing phase in Israel's political life? Has here developed in the country a dissatisfaction with the paramount position of Histadrut? There is a group, by no means small, among the younger emerging leaders of the country who regard with skepticism and perhaps even fear the power exercised in the life of the country by Histadrut in its combined capacity of organized labor-leadership and principle employer of labor. The charge that Histadrut is in effect a state within the State is frequently made.

The other face of the coin is the emergence in strength of the Liberal party. It is they who embody such objection to the socialist aspect of Israel as now exists. Their electoral gains probably picture a substantial accrual of new adherents to their philosophical, economic and political point of view. This is not surprising or unexpected. In the thirteen years of its existence Israel has moved considerably to the right in the various aspects of governmental control over the economy of the country. In the effort, for instance, to attract foreign capital, there has been an increasing liberalization in the permitted enjoyment by the investor of profits. It will not be surprising if, as the trend continues, and as the non-Labor forces gain in popular support (a fact which may be expected to occur), a more mature and a more secure Israel will tend towards an increasingly even balance between the Right and the Left in both its economic and political structure and practices.

A change may also occur eventually, in the method of election. The present proportional system of representation tends to fragmentize the political life of the country by creating parties whose bargaining power is, for practical purposes of cabinet-

formation, far beyond their real strength. This obviously prevents the implementation of strong permanent policies and forces compromise on questions, even of principle. Should the amalgamation of parties, (as that between the Progressives and the General Zionists) continue, Israel may yet have two parties: one from time to time in the majority, and the other serving as a strong, watchful and effective critical minority.

What of Ben-Gurion himself? Does Mapai's parliamentary loss mean that he is today of lesser stature among his countrymen? This is to be doubted. History has many examples of leaders who, because of the tides of the moment, have lost positions of pre-eminent political power but who have nevertheless rested secure in the esteem and affection of a grateful country. In and out of Israel, among Jews and non-Jews alike, this complex man will undoubtedly continue to attract the admiration and even awe which his services and achievements command. Ben-Gurion the pioneer, Ben-Gurion the prophet, Ben-Gurion the planner, Ben-Gurion the Prime Minister: in all these capacities, and over decades of effort leading to eventual monumental achievement, Ben-Gurion has become and will remain, uniquely and eternally, the symbol of the reborn Israel.

WILLIAM I. SIEGEL

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## AN APPROPRIATE SEASON FOR ROSH HASHANAH

THERE is a strange statement in the Talmud that "if it is warm on the first of the year (i.e., Rosh Hashanah), then it will be warm throughout all the year. If it is cold on that day, then it will be cold all the year." (Baba Batra, 147a). This, evidently, reflects a popular belief among the people of those days, which I am certain was not taken too literally.

This belief should be applicable this year, since the New Year comes so early, when the Indian summer is usually at its peak. Let us hope that the warm Rosh Hashanah will be betoken a year of warmth in good tidings, and that we may be spared the coldness of heart and soul which is the cause of so much of the world's anguish.

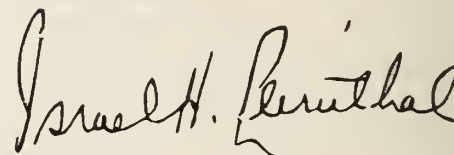
In our beautiful Synagogue and Auditorium, where we are fortunate to have air conditioning, it is certain that when we are at worship we will be comfortable, and no matter how high the temperature may be outside, we will be able to recite our prayers at ease.

I am of the opinion, however, that the Talmudic statement noted above has a symbolic meaning and is not to be read literally. The rabbis were concerned about how the Jew approaches this solemn season when he stands in judgment before his Maker, how serious the Jew is when his lips utter the words of our prayer service. What the rabbis want to tell us is that if, on Rosh Hashanah, we approach our Heavenly Father with warmth of sincerity in our devotion, then there is hope that the day will influence our lives all the days of the year, and our lives will be blessed with the warmth of God's goodness. But if, on this first day of the year we approach our Father with coldness of heart, and our

prayers are uttered with our lips alone, without the warmth of understanding and devotion, then, undoubtedly there will be coldness in our acts and thoughts throughout all the year and our lives will be without meaning or purpose for ourselves or for our fellow-man.

The Jew of old understood this truth, and that is why Rosh Hashan-

nah had such an influence on all Jewish life. Let us too approach this first day of the new year with *Chamim*—with the warmth of zeal and faithfulness, and then we may hope that *Kulah Shata Chamim*, that the entire year will be filled with the warmth of God's blessedness, that each of us will be granted the answer to our prayers and thus help the world to march a step forward on the path of peace and human brotherliness.



## ISRAEL TOURISM INCREASES

A RECORD 100,000 tourists visited Israel in the first seven months of 1961 as against 72,000 in January—July 1960. In July 1961, 25,000 tourists arrived in the country, a rise of 10,000 over last July. New hotels are being built to accommodate the tourists and new personnel are being trained to serve them.

Visitors in July included 2,000 young men and girls participating in the Jewish Agency's Summer Institute; 300 Scouts for the Jamboree in Haifa; about 100 13-year-old boys on "Bar Mitzva" trips (to undergo their religious coming-of-age ceremony in Israel); 1,200 participants in the Zimriya Song Festival; 400 American Orthodox Rabbis on a study tour; visitors to the Club Méditerranée holiday village at Achziv (increased to 850 in the three-week period since the Club's Bizerta village was closed), and 40 tourists from France who came to work and relax in a Jordan Valley kibbutz.

Income in foreign currency from tourism rose by 17.5 per cent in the first five months of 1961 over the corresponding period last year, and totalled IL12.84m. This figure does not include income from El Al, the national airline, and Zim, the national shipping line, or various sales to tourists in foreign currency.

Construction will start soon in Tel Aviv on Israel's largest luxury hotel, which will cost \$8m. to build and will be managed by the Hilton Hotels Corporation. The Hotel will eventually have between 800 and 1,000 rooms, 400 of them being built immediately. It will also contain swimming pools, a shopping arcade, sports facilities and other services. The Hilton chain has hotels all over the world, including two in the Middle East, in Istanbul and Cairo.

The Tel Aviv Sheraton, a 210-room luxury hotel, opened on March 14. This is the Corporation's first enterprise outside the United States and is located near the site of the Hilton.

Two-year and four-year courses to train staff for the rapidly-expanding tourist industry will shortly be inaugurated by the Haifa Technion, Israel Institute of Technology, and the ORT vocational school at Natanya, north of Tel Aviv. The Technion will give its first course in hotel administration in the form of evening courses in Tel Aviv. The curriculum will include courses on nutrition, administration, economics and psychology, and 35 students will attend. Young people aged 14 and 15 will be trained in four-year courses, out of which two years would be spent in apprenticeship at hotels, at the Natanya school.

**I**N THE last five years Marseilles has exploded into the second largest Jewish community in Western Europe. Today its Jewish population is exceeded only by that of Paris.

It has jumped from 15,000 in 1956 to an estimated 40,000, or by more than 250 percent, and is still growing at the rate of some 150 to 200 persons a month.

Thus, there are more Jews in Marseilles today than in the whole of Belgium, with the second largest Jewish population of any country in Europe, more than in Poland, or than in all the Scandinavian countries put together.

What has made Marseilles into a Jewish "boom town"?

The answer is to be found in the pressure of increasingly unsettled economic and political conditions in North Africa. Contributing factors have been the seven years of hostilities in Algeria, Nasser's drive to swing all of North Africa into the Arab League, and the growing anti-Jewish discrimination that has been the result.

Except when the Suez crisis drove thousands of Egyptians into flight, the migration has been too gradual a process to hit the headlines. But from Egypt, from Algeria, from Tunisia, from Morocco (until restrictions were put on Jewish migration), there has been a steady exodus of Jews leaving lands where they have lived for hundreds and even thousands of years.

Jews without jobs, Jews who have lost their property and their businesses, Jews from the hinterland who found no foothold in the overcrowded North African cities, Jews with relatives already in France or Israel, have pulled up stakes to go in search of new homes and better lives.

Marseilles has been their logical escape hatch. The main seaport of southern France, it is only five hundred miles to the north across the Mediterranean, and France has been traditionally generous in admitting refugees. Also, many of the North African Jews (or had) French citizenship, speak some French and have a knowledge of French culture. For

thousands, Marseilles has been only a temporary stopping-point, but other thousands have made it their permanent place of settlement.

Like a floodtide seeping inexorably northward, they have swamped the local Jewish community and taxed its facilities to the breaking point. Synagogues, schools, social services, medical installations are splitting at the seams. And because the newcomers come from such a different social, economic and cultural background, the problems of absorption and integration they create have far outrun the community's ability to cope with them. To complicate the situation further, there is no longer one area where the Jewish population is concentrated: the newcomers are spread out all over the city and its suburbs, living anywhere they can find shelter — in chicken coops, tarpaper shacks, cheap hotels, slum tenements — or doubled up with relatives as poor as themselves.

For the migrants, the sudden switch from the primitive ways of the North African ghettos to the sophisticated urban environment of a big French port city has caused psychological as well as physical problems: the acute housing shortage and the meager employment opportunities resulting from their lack of education and labor skills have led to broken homes, juvenile delinquency and general deterioration of morale.

Some aid has come from the French government, which provides various kinds of public assistance for the newcomers, especially the French nationals among them. Using funds provided by the United Jewish Appeal, the Joint Distribution Committee has also given financial aid through OSE-France, the national Jewish medical organization, and through the FSJU (Fonds Social Juif Unifié), the national federation of French Jewish welfare agencies. But both agencies'

## *A Report on a Unique Development in Marseilles*

### A NEW REFUGEE CENTER

By LOIS HACKETT

budgets are limited and the demands on them are already heavy.

In fact, the FSJU already regards the situation in Marseilles as an international problem, warranting the concern of the Jews of the world. Should conditions for the Jews in Algeria suffer a drastic deterioration, it could develop almost overnight into a full-scale international emergency.

Very much aware of their Jewishness, the immigrants strongly desired to retain their identity and religion. Coupled with the establishment of the State of Israel, this stimulated a revival of Jewish interest and made the long-time residents aware of the need for a positive program of social action. Through the local branches of the FSJU, OSE and the SSJ (Service Social de Jeunes), the French Jewish youth organization, the community was able to help the first influx of newcomers resettle themselves.

However, the local offices of the FSJU and OSE-France were not set up to handle a large-scale operation, and as the tide of immigration rose their resources proved woefully inadequate to meet it. Moreover, Marseilles is completely lacking in many of the facilities that would ease the lot of the newcomers. There is no kosher canteen, no community center, no old age home. There are only part-time Jewish schools and there is no school feeding program.

But there *are* efforts being made to solve the Marseilles community's population crisis. Local committees have been organized for social welfare, religious and educational affairs. One of the projects agreed upon and started is the construction of a big new community center. FSJU leaders in Paris and JDC executives have been conferring on what can be done about the situation. One of the solutions



considered is to set up a resettlement program which would assist the newcomers in moving out of overcrowded Marseilles into other parts of France, or to other countries.

In response to Marseilles' appeal for help, the FSJU has appointed a new director for southern France, with the immediate assignment of reorganizing the Marseilles office, studying the situation and helping stimulate local fund-raising efforts. In addition, JDC-France has loaned the FSJU one of its best social workers who is now in Marseilles reorganizing the FSJU welfare department there, with a view to setting up a social service structure that will be not only adequate to handle present needs but that could be expanded in case of emergency.

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Who are the newcomers?

Three cases may be selected from those on file at the local FSJU office as typical of conditions prevailing among hundreds of North African families in Marseilles.

There is Fortunée, 48 years old, who was deserted by her husband in Algeria. She came to Marseilles in 1959 with her two daughters, Jacqueline, 17 and Denise, 7, and her 82-year-old mother, who is also living with them. They are all French citizens.

Fortunée, the mother, is ill and cannot work, and since Jacqueline has no skills she has been able to find only temporary low-paid factory jobs. They have been able to move out of the cheap hotel where they first stayed and, with the help of a grant from the government, have found a three-room flat in a new housing project. Having spent all the grant on "key money," however, they have not enough to pay the rent of \$50 a month. This sum, in fact, represents more than their whole monthly income. The allowances they receive from various government agencies amount to only slightly over \$30 a month, supplemented by a grant of \$8 from the FSJU, which is cut in half when Jacqueline is working.

So the two women, the girl and the child live under the constant threat of eviction.

Another family is that of Zenou, an Algerian of 42 who is a silversmith by trade and also a French citizen. He and his wife Rachel, 32, have five children of whom the oldest is six. They lived for some time in Casa-blanca but being French, they were enabled to leave for Marseilles in 1959, with the help of the French embassy. They also received an indemnity of \$300 from the French government on their arrival in Marseilles.

This family came with no other possessions than their clothes. Through some Moroccan friends they found two rooms in the backyard of a private house on top of what was formerly a chicken coop, for which they pay \$10 a month. The rooms are reached by a flight of rickety wooden steps, hardly more substantial than a stepladder. The place is infested with rats and the roof leaks. They have only a small oil stove for cooking and heating, three iron beds and a few pots and pans. In the absence of pillows and blankets, they use rags for bedding.

Because there is no demand for his trade, Zenou has not been able to find work. When Rachel goes out to do housework, he stays home to care for the children. The four older children attend a kindergarten.

The family's basic income is \$110 a month in various government allowances (they receive a certain amount for each child), plus the \$10 a week Rachel can earn when she has a house-cleaning job. The FSJU has been giving them a relief grant from time to time.

So lost are they in the labyrinth of the great port that mail sent them from the FSJU is often returned by the postal department with the notation "Cannot be located."

Poverty and illness have undermined the morale of Abraham D., with unfortunate effects on his family. Abraham arrived from Tunis six years ago with his wife, Bracha, and their two daughters. They have had a third child since.

Of French nationality, Abraham was found to have tuberculosis on his arrival and placed in a sanitarium. The girls were sent to a children's home and Bracha went to live alone

in a tiny room in a cheap hotel. She found work in a jam factory until she came down with severe chronic asthma.

After a year-and-a-half, Abraham rejoined his wife. Even a cheap hotel was too expensive for them, and eventually they found two rooms in a slum section of the city on a street with the poetic name of "A Well of Coins." Appropriately, it is not far from the "Street of Charity."

Abraham is still unable to work. He receives a pension of \$16 a month from the government for his disability, incurred while serving with the French army during the war, and since they took the children back from the home where they had been placed, they receive an allowance from the government for them too. They are also given some help by the FSJU.

The one bright spot in the picture is the fact that Rachel, now 14, is attending an ORT school, and if she can get a job when she graduates, she will be able to help her mother and sisters.

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But that is three years away.

In the bare brown hills on the outskirts of Marseilles, overlooking the rocky seacoast, stands a once-elegant chateau whose formal garden is overgrown with weeds. Napoleon is supposed to have slept here when he was still a young man and the chateau was filled with candlelight and the rustle of silken ballgowns.

Today it echoes with a different kind of music. It is the Marseilles Jewish Children's Home, still known as "The House of the Deported Children." The name indicates the function for which it was established in 1945. At that time children of parents who had been deported during the war were brought here for safe-keeping.

Now, however, the children's countries of origin have changed, as well as the reasons for their being here. Of some 40 presently living in the home, ranging in age from six to 13, 30 are from Morocco and Algeria. Among them are children whose parents are divorced, children whose parents are ill and unable to work, chil-

*(Continued on page 39)*

ON a third visit to Israel I met the leaders of the Israel Medical Association and its various branches in Tel Aviv, Jerusalem and Haifa. In these contacts I learned that the majority of the Israeli doctors desired to provide Israel with a medical service based on the highest possible standards. To make this possible they required and asked for the help of the Jewish physicians all over the world. It is not necessary for me to recite the trials that beset them during the past twenty-five years. Since the exodus of the Jews from the lands where they were not wanted, the plight of the physicians was even far worse than that of the recently arrived immigrants.

These refugee physicians, many coming from Eastern European countries, increased the ratio of one physician to each three hundred of population. The average ratio in America is one to seven hundred. They found that private practice was practically nil since most of the population was medically served by the Kupat Holim (the medical branch of the Histadruth), by Hadassah and by government agencies. Contract practice was the only avenue open. The remuneration from this form of practice is poor even in our own country and was much worse in Israel. To augment their incomes, many physicians sought jobs as chauffeurs, common laborers, etc. I found a few of them in road building brigades.

The State of Israel was then suffering its growing pains and these were aggravated by acts of harassment from their very unfriendly neighbors. The care of these newly arrived physicians was turned over to the Israel Medical Association.

Despite this great struggle for their existence, the Israel Medical Association members collected enough money to start the construction of an Academy of Medicine in Jerusalem. They all felt that the greatest need for Medical Israel was to integrate the immigrant doctors into one homogenous body. These doctors came to this new state from fifty different countries and from different universities with different professional standards.

In 1954, a group of physicians met

in Jerusalem for the purpose of organizing the Academy of Medicine. They unanimously desired to establish an Academy which would act both as a physical and spiritual home for all Israeli physicians. Some expressed the fervent hope that in the future when the Academy is completed it would be considered a shrine, a Beth Hamigdosh L'Harfeum which would invite pilgrimages by physicians of Jewish faith from all over the world. Subsequent events point to the complete fulfillment of this desire. It will prove of interest to note that of the twenty six original founders of the Academy, twenty-four were members of the faculty of the Hebrew University Medical School.

Up to the present time, the burden of the Academy's construction has rested on the shoulders of the Israeli physicians. The Jerusalem physicians themselves contributed nearly ninety per cent of the money already expended. Of the contemplated six-story structure, the basement and the ground floor had so far been completed. When I approached the existing structure, it seemed inconceivable to me that the Academy could have accomplished so much that was contained in the reports received by us with such limited facilities.

After inspection of the structure on this and subsequent visits I found a veritable beehive of activities. It records daily public health lectures for both post-graduate and medical students, general practitioners and newly arrived physicians. It offers courses of instruction in modern medicine and in Hebrew to the newly arrived physicians, nurses and other medical assistants. It has aroused many meetings and congresses of physicians not only from any part of Israel but also those visiting the country.

One interesting fact must be recorded here. The library of the Academy is being extensively used by the medical students and internes. The

## *On the Activities of the Jerusalem Academy of Medicine*

### MEDICINE IN ISRAEL

By DR. BENJAMIN KOVEN

structure is situated right in the center of Jerusalem. It faces the Bikur Holim Hospital on its opposite corner. The present medical school is about a block away. Even with the transfer of the Medical School to its new quarters the Academy will be used as a study center. The new Medical School is being constructed about seven miles out of town. The students of the completed Hebrew University live within the neighborhood of the Academy where they find much cheaper quarters than those offered in the dormitories of the University.

The principal purpose of the Academy was to create a center for all activities concerned with the development and improvement of medical sciences and practice in Israel. Its present limited facilities contain the above mentioned very large medical library which is available not only to students but to all physicians and scientists in Israel. In the past few years due to the efforts of my Co-Chairman, Dr. Sol Ginsburg, many valuable gifts of books have been received from the libraries of the New York Academy of Medicine, the Rockefeller Foundation and many others. It already houses many obscure manuscripts of ancient and medieval times which are being sent from all parts of the globe.

The past century has shown unprecedented advances in medical sciences. The Jewish physician has played a very considerable role in this great medical progress. A Department of Medical History has been started. The present structure contains a gallery of famous Jewish physicians, including their photographs and biographies.

Upon its completion, the Academy will act as headquarters for the official journal of the Israel Medical Association.

*(Continued on page 37)*



# BOOKS

REVIEWED BY DR. ISRAEL H. LEVINTHAL

*"In His Image"—The Jewish Philosophy of Man as Expressed in Rabbinic Tradition, by Dr. Samuel Belkin. Abelard-Shuman Ltd.*

This volume will do much to give the reader a deeper understanding and a better appreciation of the uniqueness of our Rabbinic tradition. As the author points out, the Rabbinic sages rarely concerned themselves with the investigation of abstract theological dogmas, and he feels that it is wasteful for researchers in historic Judaism to seek to uncover them now. "Research ought rather seek to uncover the religious motives which underlie the body of Jewish practice and Judaism's concept of morality." This one finds in the Halakah—in the Jewish judicial system—which concerns itself not with theory but primarily with practice. "It is in the Halakah, therefore, that the philosophy of Judaism is to be sought."

Dr. Belkin analyzes many of the Biblical and Talmudic laws, delving into the motives which prompted them, and through this analysis he reveals the underlying philosophy of Man as conceived by the Rabbis, a philosophy which he terms "democratic theocracy." He sees the entire Jewish legal tradition as founded upon the concept of the sovereignty of God and upon the infinite worth and sacredness of every individual human being. His illustrations are taken from every branch of the vast Rabbinic literature and touch upon various aspects of life—culled from civil and criminal jurisprudence, domestic relationship, as well as from purely ethical attitudes. The sources quoted reveal the author's mastery of the entire Rabbinic literature and his keen understanding of the philosophic basis on which it was developed.

Dr. Belkin is a recognized authority on the works of Philo, the great Alexandrian philosopher of the first century, who was the first to attempt an interpretation of Jewish law. He frequently quotes from Philo's writings

to substantiate many of his own interesting interpretations.

This volume is a veritable mine of Jewish knowledge, and it has the unique distinction that it will appeal not only to the scholar, but also to the intelligent layman who wants to become familiar with the true meaning of our great Rabbinic tradition. It is written in a clear, lucid style, and the reader will be fascinated by it.

*"Inscriptions: 1944-1956," by Charles Reznikoff.*

The author of this beautiful volume is one of the recognized poets and literary figures in America. He has enriched our American literature with a number of works in prose as well as in poetry. This volume is the newest collection of his fine poetic creations, many of which have appeared in some of our best literary magazines.

Mr. Reznikoff is a gifted poet, to whom poetry is the very essence of life. He best expresses this thought when he writes:

"The Indian of Peru, I think,  
chewing  
the leaf of a shrub  
could run all day.  
I, too,  
with a few lines of verse, only  
two or three, may be able  
to see the day through."

He sings of the beauties of nature, of love, of the innermost feelings of man. But the glorious, though tragic, history of the Jew seems to have captivated his soul, and a large part of this volume expresses the anguish, the despair, the hopes and the courage of his people throughout the ages in words that remind you of the classic poets of the Golden Era in Spain. His tribute to the Synagogue, where the lamps are burning—the Jew's house of study—calls to mind Bialik's famous poem in which he describes the fortress from which the Jew ever derived his strength:

"This is the discipline that with-

stood the siege of every Jew;  
these are the prayer-shawls that  
have proved stronger than armor."

Reznikoff has a whole cycle of poetic meditations on all the Jewish Holidays. Space does not permit me to quote these gems. But as the Passover festival is approached, it is fitting that we read these lines on the rabbinic interpretation of the Haggada: . . . "Begin with the disgrace and end with the glory", the rabbis say.

The disgrace was not in being a slave —  
that may happen to anyone —  
but to remain such.  
What was the glory?  
To choose the Lord:  
that is, the bread of affliction and freedom."

"Inscriptions" will give delight to all readers, and to the Jew, especially, a new insight into his great spiritual heritage and a new revelation of the Jewish soul.

*"Ingathering," by Robert Gamzey. Golden Press, Denver.*

Many are the volumes which have appeared describing the new life in the reborn State of Israel. One of the best and most thorough of these is this work by Robert Gamzey. He has the gift of true reporting as well as a keen eye for observation. He describes every phase of the people's life with accuracy and objectively. But he does more—he analyzes the many problems which face the people and the land, and he does this with fine understanding and clarity of vision. The problems of religion in Israel, of the integration of the Oriental Jews, of the future of the Kibbutz movement, of the Arab in Israel, are all discussed most intelligently and sympathetically.

It is a masterful report, beautifully written, and the reader will derive much information and great delight in reading it.



TALMUD spelled life to young Berl. What was in it made him run away from Poland and the Polish army. Tears flooded his farewell to his wife and child. How God might help him girded his heart, lifted his eyes toward an unknown land where he could live with Talmud, not guns. His slight body was weighted down by a huge wooden box of dry-goods he hoped to peddle somewhere. God would help. Nothing mattered if only he could find peace, Talmud and God again.

A day out of the *shtetl*, he dragged himself into a cellar to hide for three days. At midnight of the fourth day he set out for the German-Polish border. He walked and prayed and walked and prayed.

The sixth day on the road gypsies beat and robbed him of his box, leaving him half dead in a graveyard. A lame gravedigger found Berl and kept him in his shack until he was able to walk again.

He came to a seaport where he found a ship bound for Copenhagen and Sweden. He disembarked at Sweden. Here he began to feel safer. Here he would not have to carry a gun or forget God. God had let him live to praise Him. But how would he live in this new land unless he found a friend, a roof? He was in the town of Malmo. He began to look for a sign of a house where a Jew might live. God seemed very far away to Berl now. He remembered how, proud in their poverty, he and his Esther had boarded Shimcha the Yeshiva *bochur* two days a week in Poland. How wonderful those days seem to him now. He walked long.

Somehow he reached the road to a small village called Landskrona. There he searched hosedoors as if looking for something that belongs on a house door. He passed by houses until at last he came to one door that had a *mezuzah*. The shutters were falling off the windows, want was written large upon the cracked face of the house. But Berl saw only that which lifted his heart. He kissed the *mezuzah* and knocked on the door. It was opened by a man who answered all of Berl's unasked wracking questions, for

## —A SHORT STORY—

### THE DOWRY

by MADELINE LOCKWOOD

this was the home of the Geller Magid. He gave Berl food, shelter, a place to pray. He listened to his story and welcomed him twice over as a new member of the *minyán* in this village of fifteen Jewish families. It was not long before Berl felt as if he had known these people all his life.

Chonke the galosh-maker had a nose and a twisted mouth, a good wife, seventeen children and innumerable debts; he joked and never worried, confident that God had at least one eye on him.

Reb David, the junkman, small and shrewd, wore a long black beard. His mellow tenor won him highest honors in the *schul* where he was the lay *chasan*. Zelik, torn between piety and schnapps, gave his only child, Sorky, the privilege of supporting him. She peddled a basketful of ladies underwear.

Berl, now well settled here, made friends of these people, read Talmud, and peddled drygoods to earn enough to send for his wife and child.

He lived in Talmud.

To Berl, time, the days of the week were simple, logical, of one significance only. The Sabbath was the reason for living through the six days before it. Sunday was the day after the Sabbath. Monday was the day after the day after. Tuesday one began to prepare for the holy hours; it took all of Wednesday and Thursday to complete the preparations. Friday was occupied in bathing and searching one's soul for sin. Thus the entire week was but a prelude to Friday evening..

At last Esther came. It was a Friday afternoon. Berl waited for her and the Sabbath. The cholent for tomorrow's supper stood on the stove in a covered earthenware bowl. *Tzimess* and *kishka*, a noodle kugel, sent out good smells from the oven.

"*Boruch otto Adenoi elehenuh melech ho'lem, hamoitzzi lechem min ho'oretz,*" Berl gave thanks. He looked

up to see Esther's happy tear.

Now that Esther was with Berl he could give his days to God. She shouldered the pack, peddled the goods and earned enough to feed the children. She spoke only Yiddish; she could neither read nor write, but she never forgot a customer's account nor erred in figuring sums. Six children were born alive to Esther and Berl. He dreamed more and more.

Their five sons attended *cheder* in the *schul* next to the junk yard, where, in the midst of old rags, bottles and heaps of rusty scrap iron, the brothers learned their *brochos* from the village *balabos*, Moische Leuterkort.

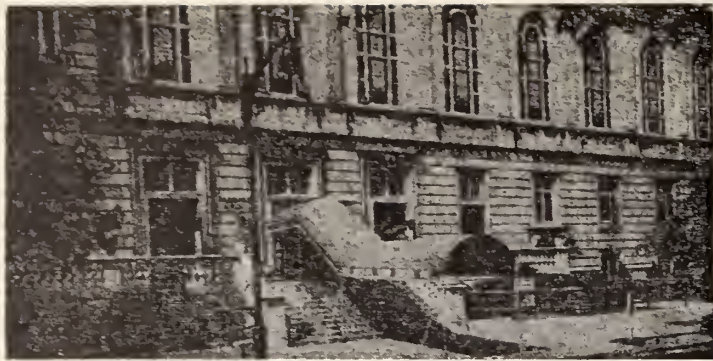
Israel, the second son, was sturdy, adventurous, much given to mixing with his neighbors. One day he played horse with a goyish friend. The game was hungry work. He went home with his friend. They ate slabs of bread thickly smeared with a white fat. After his third piece of bread Israel asked, "What is this on the bread?"

"Lard."

He, Israel had eaten fat of the pig. Chazar was in his body and he a *Bar Mitzvah* boy. He ran home fast as his stocky legs could carry him. He hid in bed. At suppertime Esther found him pretending to be asleep. Then, "Mamma I feel so sick," he wailed holding the pit of his stomach. "What happened, my son? The black words jumped out. They blistered his tongue, his polluted tongue. "Not a breath of this to your father," his mother said. "Come with me, my son." Esther lathered his mouth with hot water and soap.

Sonia, their only daughter, was to sail for America next day on her honeymoon. She and her husband would seek their fortune across the big water. Berl prayed a little louder. Esther

(Continued on page 37)



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5722, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5722 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Dr. Moses Spatt, *President*  
Hon. Maurice Bernhardt, *Vice-Pres.*  
Emanuel Cohen, *Vice-Pres.*  
Frank Schaeffer, *Vice-Pres.*  
Harry Blickstein, *Secretary*  
Judge Emanuel Greenberg,  
*Hon. President*  
David Goodstein, *Hon. Treasurer*  
Fred Kronish, *Hon. Treasurer*

## HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday, Monday evenings, September 10 and 11 at 7:00 o'clock, and on Monday and Tuesday mornings, September 11 and 12, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at

#### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5721 and hopes for an even more successful season in 5722.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Abraham Meltzer, *President*  
Mrs. Joseph J. Krinsky,  
Mrs. Herman Soloway,  
Mrs. Frank Wolk,

#### *Vice-Presidents*

Mrs. Joseph Levy, Jr., *Treasurer*  
Mrs. Harold Brown,  
Mrs. Bernard Mattikow,

#### *Recording Secretaries*

Mrs. M. Robert Epstein, *Social Secy.*  
Mrs. Benjamin Wisner, *Corr. Secy.*

#### From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,  
*Executive Director.*

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 19th, at 6:45 o'clock.

Yom Kippur services will begin on Wednesday morning, September 20th, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

## AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services in the Auditorium Sunday and Monday evenings, September 10 and 11, at 7:00 P.M., and on Monday and Tuesday mornings, September 11 and 12, at 7:30 A.M. Rev. Jacob Rubin will officiate.

#### Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.



## Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Tuesday evening, September 19th, at 6:45 P.M.

Yom Kippur Services—Wednesday, September 20th, will begin at 8:00 A.M., Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 11:45 A.M. Study Session 2 P.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:30 P.M.

## Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holiday on Sunday and Monday evenings, September 10 and 11, at 6:55 P.M.

On Tuesday evening, September 19 (Kol Nidre Eve) candles will be lit at 6:39 P.M.

## Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 20, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 11 and 12, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 19, at 6:30 o'clock.

The services on Yom Kippur will be held Wednesday morning, September 20, at 10:00 A.M. and 3:30 P.M.

## Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held

in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

## Holiday Gym Schedule

The Gym and Baths Department will be open on Sunday, September 10th for men from 10 A.M. to 2 P.M., and for boys from 1-3 P.M., will be closed on Monday and Tuesday, September 11 and 12 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 13, at 3:00 o'clock for men.

The following week, on Tuesday, September 19 (Erev Yom Kippur), the Gym and Baths Department will be open from 12 to 3 P.M. for men and boys; will be closed Wednesday, September 20 (Yom Kippur) and will reopen on Thursday, September 21 for women at 10 A.M.

## Adult Institute Opens Oct. 18

The 29th year of the Institute of Jewish Studies for Adults will begin with registration on Wednesday evening, October 18 at 8 P.M. This Institute offers courses in Hebrew, History and Religion, as well as Theory and Practice in Jewish Music and Appreciation of Jewish Art. In conjunction with the Ritual and Religious Service Committee, the Institute also offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, October 25 at 8 P.M.

The course in Theory and Practice of Jewish Music will be directed by Mr. Jack Goldstein. Members who register for this class will be organized as a part of the Brooklyn Jewish Center Choral Group.

The course in Appreciation of Jewish Art will be directed by Mr. Gilbert J. Goldfein. It will include a series of lectures on Jewish Art and Artists, and the organization of a class in the theory and practice of painting.

Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, who is on the third floor of our building.

## SABBATH WORSHIP

### Week of September 8

Kindling of Candles: 7:00 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,  
SEPTEMBER 9, 8:30 A.M.

Sidrah: "Nizabim"

Deuteronomy 29.9-30.20

Prophets: Isaiah 61.10-63.9

**RABBI KREITMAN**

will preach

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

SAT. AND DAILY MINHA  
SERVICES: 7:15 P.M.

### Week of September 15

Kindling of Candles: 6:48 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,  
SEPTEMBER 16, 8:30 A.M.

CANTOR SAULER WILL CHANT  
THE SERVICES

Shabbat Shubah

Sidrah: "Vayelech"

Deuteronomy 31.1-30

Prophets: Hosea 14.2-10;

Micah 7.18-10

**RABBI KREITMAN**

will preach

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

SAT. AND DAILY MINHA  
SERVICES: 6:55 P.M.

## Congratulations

Hearty congratulations and best wishes are extended to:

Mr. and Mrs. Meyer A. Goetz of 20 Plaza Street, on the marriage of their son, Stephen, to Miss Michele Newman.

Mrs. Lillian Zwilling of our women's gym department, on the marriage of her granddaughter, Miss Regina Carroll Lewis, to Mr. Herbert Jeramanak on August 26.

Mrs. Simon Spiegel of 901 Washington Avenue, on the celebration of her 90th birthday on August 25.

### Mishnah Class and Fellowship

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its session on Sunday morning, October 22, at 10 o'clock.

The Mishnah Fellowship Class asks all the original members of the Mishnah Class who enrolled 5 years ago to submit their names to the registrar of the Adult Institute, Mrs. Ida Rabinowitz, before the beginning of the Adult Institute season. It is planned that at a special convocation of the Adult Institute, certificates of achievement will be presented to all those who have completed 5 years of study in the Mishnah Class.

A special Seminar in Jewish Law will also be instituted this year. Those who are interested in registering for this class must have a law degree or training in the Talmud.

### Great Books Seminar

Plans have already been formulated for the second year reading and discussion program of the Great Books Seminar. The first session will take place on Monday, October 9th at 8 P.M.

The first year is not a prerequisite for the second year program. Those who are interested in enrolling may inquire of Mrs. Ida Rabinowitz, the registrar. There is no fee for this program but every seminar member is required to have a set of the Great Books, second year series. The cost of the books is \$9.25. The check should be made out to the Great Books Foundation and sent to our registrar. The leaders of this program are Dr. Benjamin Z. Kreitman and Mr. Leo Blond.

### Hebrew School Starts Season

Hebrew School classes started Wednesday and Thursday, September 6th and 7th. Registration for new students is still being held and parents are urged to register their children immediately.

Sunday School registration will be held on Sunday morning, September 17 at 10 A.M.

There will be no classes held on Sunday, September 10th (erev Rosh Hashanah).

### Golden Age Club

The Golden Age Club of the Center resumed its regular meetings Wednesday afternoon, September 6th at 1:00

P.M., and will continue its regular meeting schedule every Wednesday afternoon throughout the season.

Best wishes to all for a Happy and Healthy New Year.

MRS. PAULINE GOLDMAN,  
*President.*

## A BROTHERLY PITCH OR TWO

WE MUST imagine what took place in that small, hot, smoky room. A couple of the boys were talking it up. Who should it be?

After all, a vital change was going to take place in our Men's Club. The only President we had ever known had had enough and wanted to retire. And, so they talked and talked and talked, and they labored mightily — and brought forth a slate that we hope you'll like (I'm part of it so I like it). No opposition developed so the whole shebang was elected. Here goes:

Honorary President: Theodore D. Ostrow

President: Louis Kramer

Vice-Presidents: Dr. Milton Schiff, Robert Morse, Robert Gutchman, Dr. Jules Kahn

Secretary: Robert Gluckman

Treasurer: Hugh Greenberg

Official Host: Max Crawford

In addition to these, I've appointed Murry Greenberg as my Special Representative and Trouble-Shooter—and he intends to throw his slight weight around.

Rather than have the installation in June, a real bang-up affair is being planned for October 9th. Please note this in your little black book. There'll be more on this subject in the next few weeks.

Our Men's Club is out of its swaddling clothes and has made valiant strides forward. Our meetings with interesting programs have been well-attended. Nevertheless, we are not satisfied. We want manpower—and plenty of it. You are the ones we want.

We want you to join us. We have the biggest bargain anyone has ever offered around these parts. For less than a thin dime a week we invite you to at least nine pleasant and enjoyable sessions, always followed by a collation—and it isn't always the usual

coffee and - that is not where we stop.

On top of that you automatically become a member of the National Federation of Jewish Men's Clubs, entitling you to that amazing, edifying quarterly, *The Torch*, containing instructive and provocative articles on varied subjects.

Have I said enough? No. Your membership in Men's Club gives you certain rights and privileges that you cannot obtain by being on the outside. Our end-of-the-year affair last December 31st was a whizbang. Many of our friends who did not attend expressed extreme sorrow at their failure to come in with us. As a result the chairmen of this year's event are now meeting to lay the ground rules. It is rumored that priority will be extended to members of Men's Club. Remember, our facilities are restricted by law, so we must limit the number of people who can be invited. Your Men's Club membership will assure your right to be on the in with us come December 31st, 1961.

If this isn't enough to warrant that five buck membership then line up because priorities don't stop. We hear that Murry Greenberg has gotten a franchise on a limited number of rooms at Kutscher's for May, 1962. (See ad in this issue for full details of this gala country retreat.) Naturally, he's going to take those who sign up first, and he too with his committee is going to exercise the Men's Club priority rule.

Have I convinced you yet? So, where's your five-and-application? Now's the time to do it. Start the New Year right. This is one way you can be sure of being inscribed in the Book of Life—membership in Men's Club helps you and the Center.

LOUIS KRAMER,  
*President, Men's Club.*



## YOUTH ACTIVITIES

WE HAVE made every effort to assure that our teen-age members will have the best in a Synagogue Center oriented program this coming year. New ideas, plans, programs and projects are waiting to be activated. We invite all members' children and their friends to join our club program. Only through your cooperation will our program succeed.

As an affiliate of United Synagogue Youth, our program is geared to the principles of Conservative Judaism and the realization that the wholesome Jewish teen-ager is the product of his environment and a way of life. It is our belief that a club program planned and organized on the basis of our precepts—religion, culture, athletics, sociability and philanthropy, is the best way to achieve our goal.

We aim to accomplish these ends through properly oriented and skillfully handled group work techniques. Our leaders are experienced; they have had extensive contact with teen-agers and know the aims and objectives of United Synagogue Youth.

Our activity calendar offers field trips to museums; plays; places of interest; outings; hikes; holiday and religious festivals and celebrations; athletics and athletic events; games. Interest in current events is motivated by discussion groups, movies and lectures. Special interest groups work on newspaper; drama; folk, square and social dancing; musical programs and photography; arts and crafts, etc. Our teen-ager is a participant in one of the most progressive youth programs in our community.

Our season commences this year with the observance of the New Year. We will study the Rosh Hashanah traditions, symbolisms and meanings. Soon after, we observe Succoth and Simchat Torah. In the club chapters and Junior Congregation, Judaism as a way of life is opened to the uninitiated and made more meaningful to our veteran club members. Each of the other Jewish holidays is likewise celebrated and observed until the close of our program at Shavuot.

Ours is a full weekly program. From

Sabbath to Sabbath we make every effort to give our youngsters a feeling of participation in Judaism. Through U.S.Y. council meetings, the Kinus Katan, the Center and Borough-wide Kinusim and the National U.S.Y. Convention, our members are enabled to better understand and appreciate the heritage and hopes of the Jewish people.

The leadership and capability of our youngsters has long been recognized by the United Synagogue Youth. We have garnered individual and chapter trophies for excellence of program and participation in U.S.Y. Three of our members are now Brooklyn Borough officers while a number of others are active in council planning.

The Leaders Training Fellowship and the Atid groups are two other divisions of our program that will be

## PAGING SISTERHOOD

*IT IS indeed a great pleasure for me, as your newly elected president, to extend warm greetings to all members and friends and to wish all of you a blessed New Year.*

*I hope that you have all had a very pleasant summer. I am looking forward to resuming with you the many faceted activities of our Sisterhood and our Center. At this season let us rededicate ourselves to the task of making each day of 5722 so meaningful that our Sisterhood and Center may be a beacon of light in our community.*

*The approaching holiday, Rosh Hashanah, is the time for reflection, the time for remembrance, and the time for greater understanding of our faith.*

*We pray to the Almighty that he help us start anew, and to guide us to a more purposeful life, as we beseech Him to inscribe us and the whole house of Israel in the Book of Life.*

*"L'Shonah Tova Tikosevu."*

*A Healthy and Happy New Year.*

Clara Meltzer, President

continued during the coming year. Organized to pass on knowledge and experience gained by the senior teen-ager and the college student to those who are entering our clubs these programs serve to unite the more mature and serious minded youth who will soon become full-fledged congregants and the community leaders.

Our lecture series, so well accepted by members and the community, will be continued and enlarged. We have many admired leaders and professionals among our members who will again be called on to lecture and advise. To their work will be added the different "Youth Wants To Know" series offered by U.S.Y. in the various Synagogues.

Remember—join with us, bring your friends and neighbors. Become members in a dynamic activity.

SOL ROSS, Supervisor,  
Youth Activities Department

## Start the New Year Right!

Mark these important dates for the beginning of our season on your calendar right now! Plan to participate in Sisterhood's program of activities. You will find the meetings and functions a delight to attend.

Wed. Eve., Sept. 27: Installation of Officers.

Thurs., Oct. 5: Opening Board Luncheon-Meeting—12:30 P.M.

Mon., Oct. 23: First regular meeting of season.

Tues., Oct. 31: Sisterhood Silver Jubilee Luncheon.

Sat. Eve., Nov. 11: Theatre Party—"Bei Mir Bis Du Shain."

Adv. Date: Theatre Party — Latest movie "Judgment at Nuremberg" —

Thurs. Eve., Jan. 18.

## Make A Date with SISTERHOOD

to see  
the new musical

**"Bei Mir Bis Du Shain"**

SAT. NITE, NOV. 11, 1961

Call Chairman

Faye Gutchman (PR 2-0904) or

Jean Wolk, Co-Chairman

(PR 2-0742) for reservations.

# ROSH HASHANAH GREETINGS

*New Year Greetings to Our*

*Friends at the Center*

**Dr. and Mrs.**

**IRVING HOROWITZ**

**and FAMILY**

**10 Plaza Street**



*A Very Happy*

*New Year*

FROM

MR. and MRS.

**EDWARD ISAACS**

80 PARK AVENUE

NEW YORK CITY

אחולים לבביום לשנה טובה :  
שנת אשר, בנין ויצירה למדינת ישראל,  
ולכל חברי „המרכז היהודי דברוקלין“,  
ולכל ישראל באשר הם שם.  
ברוך זליג וטובה אירלמן, ב"ב ונכדיו

1160 President Street  
Brooklyn 25, New York

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*A Happy New Year*

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Mr. and Mrs.  
**ISRAEL KRAMER**

520 East 21st Street



# MR. HYMAN RACHMIL

and SONS

LEWIS J., Los Angeles, Calif.

DR. MAURICE, Brooklyn, N. Y.

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לשנה טובה תכתבו

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*A HAPPY NEW YEAR*

from

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*A Happy New Year*

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DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

*Extend New Year Greetings to All Members of the Center,  
Their Relatives and Friends*



# EASTERN PARKWAY ZIONIST DISTRICT No. 14

DR. MILTON SCHIFF,  
*President*

HON. MAURICE BERNHARDT,  
*Chairman of the Board*

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לשנה טובה תכתבו

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MRS. MAX DANNENBERG  
and FAMILY

1349 President Street

HON. and MRS.

JACOB L. HOLTZMANN

**MRS. HYMAN AARON**  
CHILDREN and GRANDCHILDREN

30 Ocean Parkway

**ESTHER AND MAX BALLAS**

1740 Ocean Parkway

**MR. CHARLES BLACHER**  
and FAMILY

Hotel Granada

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*A Happy New Year*

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HON. and MRS.  
**GEORGE J. BELDOCK**

MR. and MRS.  
**BEN BOOTH**  
and FAMILY

415 Argyle Road

MR. and MRS.  
**HAROLD CANTOR**

132 Maple Street



**Mrs. ABRAHAM LEVY**

**Dr. and Mrs. HAROLD LEVY**

and FAMILY

**Dr. and Mrs. BENJAMIN LEVY**

and FAMILY

**MRS. EVA SALOMON**

374 Eastern Parkway

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לשנה טובה תכתבו

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**MR. and MRS.**

**HENRY A. SPITZ**

and FAMILY

135 Eastern Parkway

**MR. and MRS.**

**HARRY WEINBERG**

117 Hamilton Drive

Chappaqua, N. Y.

**MR. SAMUEL ZIRN**

135 Eastern Parkway

MR. and MRS.  
NATHANIEL H. JACKSON

MR. and MRS. JULIUS KUSHNER  
and FAMILY

798 Montgomery Street

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*A Happy New Year*

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MISS DORA LEAKS

152 Quincy Street

MR. and MRS.  
PHILIP A. LEVIN  
and FAMILY

60 Plaza Street



**DR. and MRS.**  
**DAVID FARBER**  
865 Eastern Parkway

**MR. and MRS.**  
**JACOB A. FORTUNOFF**  
and CHILDREN  
2 Fifth Avenue  
New York City

**MRS. HARRY A. FREEDMAN**  
and CHILDREN  
70 East 10th Street  
New York, N. Y.

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**לשנה טובה תכתבו**

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**MR. and MRS.**  
**SAMUEL H. GOLDBERG**  
1199 Ocean Avenue

**BETTY and SIDNEY GOLDBLATT**  
110 East End Avenue  
New York City

**ATTORNEY GENERAL and MRS.**  
**NATHANIEL L. GOLDSTEIN**  
and FAMILY

MR. DAVID GOODSTEIN  
and FAMILY

MR. and MRS.  
HENRY H. GROSS  
751 St. Marks Avenue

MR. and MRS.  
JACOB HOFFMAN  
and FAMILY  
1601 Union Street

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*A Happy New Year*

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**JULIUS LEVENSON**

737 Park Avenue, N. Y.

**MR. NAT MARK**

1334 Eastern Parkway

**DR. and MRS.**  
**BERNARD MATTIKOW**

10 Plaza Street

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**לשנה טובה תכתבו**

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**MR. and MRS.**  
**ROBERT MORSE**

9 Prospect Park West  
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# *Start the New Year Right!*

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\$75 per year for married members  
\$50 per year for unmarried men  
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### *Sustaining Membership*

Join the growing list of members who voluntarily contribute annual family dues of \$100.00 in greater appreciation of the services of the Center.

MURRAY T. FEIDEN  
*Chairman, Special Membership Drive*

ABRAHAM MELTZER  
*Membership Chairman*

## THE DOWRY

(Continued from page 9)

wept. Her Sonia's copper boxes and baskets were packed with bedding and huge square pillows. Then—there were shouts of "Fire, fire!"

Sonia's dowry was on fire. The ship was to sail tomorrow. Esther tore out of the house, saw the crowd milling in front of the warehouse. Sonia's dowry was there. She kicked her way through the crowd. Two policemen clutched her arms. The crowd pulled her shawl off her head, trampled on it; she lost her *sheitel*. The blaze sized higher and higher. The crackle and thud of falling beams was heard. The police held the crowd back from the warehouse. But Esther punched, kicked, scratched until she shook off the two policemen. She ran up to the high door. It was barred with heavy iron beams and cleats. The women shrieked. The men stood dumb. Esther was fantastic. She seemed to be in the flames. In a frenzy she lifted the iron bars, swung back the door, disappeared. The crowd knew it would never see Esther again. But—there she was, dragging a huge copper box, flames licking and hissing all

about her.

For nine times nine days the story of Esther and the fire was told. Up to that day she had been just another village wife and mother. Now they called her a heroine. Men solemnly agreed that, for a mere woman, the weaker vessel in the sight of God, Esther had a kind of courage. The number of men who admitted this grew each day until it now included: Sholom, the carpenter. Yankel, the butcher. Pincus, the *schadchen*. Schmulik, the dairyman. Tevyeh, the ragpicker, Moishele, the horsetrader, Ephraim, the tailor, Petchik, the bathhouse keeper. Then Chaim the cigarette maker's son, Lazarus, the miller, Shimshon and Zalmonke joined the others in praise of a woman.

When Sonia sailed for America Esther felt as if she had lost a hand. Berl saw how it was with her. He brought home his friends from school, the Geller Magid, Chanke, Zelik and Reb David. They sang for Esther. She sat in the kitchen listening for Sonia. She smiled faintly, while Berl, the dreamer, sang.

## MEDICINE IN ISRAEL

(Continued from page 7)

ciation, the Harefuoh. This journal is printed in Hebrew, English and French so that it reaches all medical centers throughout the world.

In its present progress, Israel has demonstrated to the world at large that even in its very young existence it has already made great contributions in the field of medicine. It is conceded by all nationalities even those bordering belligerent countries, that Israel is the Medical Center of the Middle East.

I resolved to concentrate my activities to the interest of my fellow colleagues in Israel. Through my visits and discussions, I found that the most immediate need and the greatest desire of the Israeli physicians is the completion of the Academy.

Upon my return home after the third visit, I immediately contacted the American Physicians Fellowship Committee which is the American affiliate of the Israel Medical Association. They honored me by electing me to serve on the Executive Committee of their Board of Trustees. Noting my enthusiasm for the Jerusalem Academy, they made me Chairman of the Fund Drive for this Academy of Medicine. The acquisition of two very helpful and capable Co-Chairmen, Dr. Solomon Ginsburg and Dr. Stella Schaeffer Epstein of New York, hastened my acceptance of this post.

To complete the entire contemplated structure, at least another one hundred thousand dollars is needed.

Our Israeli colleagues appeal to us in foreign lands to help them. Under present circumstances, both here and in Israel, it is beyond us alone to raise the necessary funds in the near future. Therefore, this appeal is made to all American physicians, laymen and organizations interested in promoting cultural activities.

### BE AN EARLY BIRD TOGETHER WITH THE MEN'S CLUB

Plans have already been arranged for an exciting week-end at

### KUTSCHER'S COUNTRY CLUB Monticello, N. Y.

The Men's Club annual Spring Week-end will be held at the beautiful Kutsher's Country Club from MAY 4-6, 1962.

Because of Kutsher's popularity we have been limited to 75 rooms, which will accommodate 75 couples plus children. It is therefore necessary to place reservations on a first come-first served basis.

● **ADULT RATES:** Based on 2-persons in a room from after lunch on Friday, May 4 until after lunch on Sunday, May 6, per day, per person:  
Private Bath — \$22.00, Semi-Private Bath — \$18.00, Shower on Floor — \$15.00.

● **CHILDREN'S RATES:** Up to and including 10 years of age, occupying same room as parents—\$10 per day per child with meals being served in Children's Dining Room. Children eating with parents in Main Dining Room—\$2 per day per child additional.

Children from age 11 to 16, sharing room with parents — per day per child: Private Bath—\$17.  
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● At Kutsher's you will find magnificent vacation facilities on 500 acres of Rip Van Winkle's Mountain Plain, including new Championship Golf Course.

A delightful week-end is planned for us which will include (in addition to delicious food served in the modern dining room).

Sports & Games. Cocktail Party before Saturday dinner. Broadway Entertainment.

For information regarding immediate reservations, please contact the Center office.

● **MURRY GREENBERG  
DR. JULES J. KAHN**

Men's Club Week-end Chairmen

**LOUIS KRAMER**, President  
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*Sponsored by the*  
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FULL TIME FOR MEN  
AND WOMEN

Members are urged to make use of these wonderful (Health Club) facilities.

## LIBRARY HOURS

The library will reopen after the holidays and will be open on Wednesday nights and Sunday mornings.

## Condolences

Heartfelt condolences are extended to:

Mr. Edward Baker of 377 Montgomery Street, on the loss of his beloved mother.

Mr. Leon Hoffman of 27 Oak Lane, Scarsdale, N. Y., on the passing of his beloved mother, Bella, on August 25.

Mrs. Theodore D. Ostrow of 135 Eastern Parkway, on the demise of her beloved father, Mr. Irving Kerr, on August 28.

Mr. and Mrs. Samuel Levin of 10 Plaza Street, on the loss of their beloved son-in-law, Dr. Stuart Gurman.

## In Memoriam

We announce with deep regret the passing of our member

**Mr. Irving A. Sirkis**  
of 706 Eastern Parkway on August 25, 1961.

The Brooklyn Jewish Center extends its most heartfelt sympathy and condolences to the bereaved family.

# SUPERLATIVE CENTER SERVICE!

The newly renovated ballrooms of the Center offer the finest facilities for catering your party.

There are separate rooms for each part of your function: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The gold and white motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

New attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

## MARSEILLES

(Continued from page 6)

dren whose parents cannot provide them with decent living conditions.

In spite of its antiquated facilities, it is one of the brighter spots in the Marseilles Jewish social service picture. Many of the children are here only on a temporary basis. The newcomers from North Africa find conditions in Marseilles so different from what they have been used to that they often feel it advisable to relieve themselves of their children until they can get adjusted, find a means of livelihood and a place to live. When they make good and can provide for the children, they take them back. Thus, 24 children, ranging in age from 10 to 14, were recently returned from the home to their parents.

The children attend regular public schools and receive their Jewish education in the home. Several are problem cases requiring special attention. These children cannot understand why their parents had to separate, or why the family could not stay together.

A Jewish atmosphere is created in the home through a Shabbat service every Friday, conducted by the children themselves with singing, kiddush and dances. All holidays are observed in the traditional manner.

A few months ago five boys celebrated their Bar Mitzvah in a collective ceremony held in the home. Needless to say, it was a very special occasion. Scrubbed and combed, wearing blue and white skullcaps and silk prayer shawls over their new navy serge suits, they each proudly recited the customary blessing and read their respective portions of the sacred scrolls.

## SISTERHOOD'S SILVER JUBILEE LUNCHEON

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SUNDAY EVENING, DECEMBER 10, 1961

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